Thirteenth Section.

The question here asked is supposed to have been :—if the Sat is the root of all that exists^ why is it not perceived ?

<< (1) Place this salt in water, and then wait on me in the morning." The son did as he was commanded. The father said to him: tc Bring me the salt, which you placed in the water last night." The son having looked for it, found it not, for, of course it was melted.

" (2) The father said : t(Taste it from the surface of the water. How is it?" The son replied: "It is salt."

t(Taste it from the middle. How is it ?" The son replied : "It is salt." "Taste it from the bottom. How is it?"

The son replied: " It is salt." The father said: "Throw it away and then wait on me." He did so ; but salt exists for ever. Then the father said : (< Here also in this body, forsooth, you do not perceive the True *(Sat}*. my son; but there indeed it is."

" (3) That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self and thou, 0 Swetaketu, art it." " Please, sir, inform me still more " said the son. " Be it so, my child," the father replied.

Fourteenth Section.

The Question here supposed to be asked is : The salt, though no longer perceptible by means of sight or touch, cozild be discovered by taste. Then how can the Sat be discovered, although

it is imperceptible by all the senses ?

<1 (1) As one might lead a person with his eyes covered
away from the Gandharas, and leave him then in a place
where there are no human beings ; and as that person would
turn towards the east or the north, or the west or the south and
say " I have been brought here with my eyes covered, I
have been left here with my eyes covered".
" (2) And as thereupon some'one might loosen his band-
age and say to him, " Go in that direction, it is Gandhara,
go in that direction" ; and as thereupon, having been